

name of "sub-conscious self" has of recent years been the subject of much discussion.

If awareness or consciousness is possessed by each nerve cell we cannot deny it to those primitive creatures which are able without nerves to exercise nervous activities; we must, in fact, admit that it is one of Life's characteristics. Where, as in plants, living activity has been cribbed by swathing upon swathing of lifeless matter we should expect to find it nearly atrophied. Yet we may believe, with some reason, that a flower *feels* being picked, although dimly and without touch of pain.

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The arousing of consciousness, or awareness, by a sensory impression, or by a recollection, is usually accompanied by the feeling of an emotion : the sight of blood disgusts us : we are ashamed at the recollection of a misbehaviour in society. The awareness that is aroused need not be the concentrated consciousness of the brain. It may be the diffused consciousness that is styled "sub-consciousness" by some writers; we may feel terrified in our dreams at times when the conscious brain is dormant. These emotions may be pleasurable or painful. But they are not all of like origin. Pleasure and pain may be the direct and simple products of sensations, or of recollection of sensations : but they may also arise from satisfying or not satisfying the craving of an instinctive impulse. To the first class

belong such
feelings as are aroused by the tastes of
turtle soup
and of castor oil. by concords and by
discords of
sound and colour. In the second class
fall such
emotions as the pleasure of satisfying
hunger and
thirst, the pain of suffering them, the
pleasure of
success in social life, the pain of social
failure*